THE

Hindu Message

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THE HINDU MESSAGE stands for
(1) Self-Government for India within the British Commonwealth,
(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
(3) Education of the Hindus as an integral part of the Indian Nation,
(4) Advancement of Material prosperity on a spiritual basis and
(5) Dissemination of pure Hindu Culture.

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A Vision of India.

THE INDIAN VILLAGE—IV.

BY K. S. RAMASWAMI SASTRI, B.A. B.L.,

Great Shiva's shrine shines at yon farthest end
And leads our thoughts beyond the realm of death;
And at the other end, like flower 'mid sheath
Of leaf, below the clustered palm the friend
Of all, the shrine of Vishnu who doth send
Life's highest blessings to the world beneath
Doth shine. What holy joy to draw our breath
In this pure spot and through life Godward wend!
Group after group their peaceful healthy life
Live here in love of man and fear of God,
And in pure selfless love find true delight.
Here is no selfish storing, or the strife
Of bitter greed. We see no tyrant's rod
Or rule of wrongful aud triumphant might.

Dreams of the Soul.

BY AN INDIAN DREAMER.

XCII.

Do you not hear the agonised cry of the world? In the day you are absorbed in your work and your pleasure and you do not heed it. In the night you are absorbed in your sleep and you do not hear it.

Selfishness has sealed your eyes and your ears.

Stop for a while and forget your work and your pleasure and your sleep.

Do you not hear the agonised cry of the world?

XCIII.

What is that hideous sight!

It is not a giant come from the realm of romance.

It is a machine hideous to see and pitiless in its exactions upon the human life.

It crushes youth from the lives of men, and sweetness from the lives of women.

Its cannibal stomach is gorged with human flesh and is yet clamouring for more.

It is a mechanical blood-sucker.

It may serve man but it serves him only to make a slave of his soul. That is always the devil's way.

Events of the Week.

THE MODERN PERSEUS.

After the picture by.........

The Reform Government setting India free from Repressive Laws.

* * *

In winding up the preliminary discussions on the Budget, Sir Malcolm Hailey is reported to have said that the sum which the Government have put down in the budget is *the* sum which they must ask the Assembly to vote. This we take it is a polite piece of advice to the members to behave like the good boys they are. In face of the unanimous criticism in the Press and in the Assembly it is somewhat painful to see the Finance Member taking up an attitude of obstinate secretiveness towards the House. It certainly is open to him to explain to the Assembly how far a policy of economy and retrenchment have been given effect to; and how far honest attempts have been made to reduce the overhead charges of general administration which have been mounting up in the manner of the reckless prodigal's gay procession. It is not hence surprising to see that as many as 200 motions have been given notice of seeking reductions in the budget totalling nearly to 6½ crores of rupees. Of these no less than 45 emanate from the new Democratic Party which, by the way, has been allotted a particular block of seats in the House. We shall watch with anxiety the tough fight there is going to be.

* * *

The writer of these lines has never made a secret of his apprehensions about the Pan-Islamic tendencies of some of the Moslem adherents of Mr. Gandhi. Particularly, contributions have appeared in these columns time and again about "the questionable past" of the Ali Brothers and it was only the other day that a writer in these columns, in commenting somewhat severely on Hazrat Mohani's impotent courage, protested against the curious and anarchic line of defence the Ali's put up at the Karachi sessions. And yet, we confess, we cannot understand the relevancy or the sufficiency of the arguments advanced by Sir William Vincent in his speech on the motion for the release of the Ali Brothers. That the Assembly threw out the motion has induced the *Mail* to compliment them on their sense of responsibility etc. But unfortunately for our contemporary, Sir William's speech is only an exhibition of helpless vindictiveness. The question before the House related to their release and not their past or their opinions. These latter were not in question at Karachi when they were convicted. And, in the face of the Ali's repeated challenges, it was open to the Government to put them upon their trial on these grave charges. This the Government for reasons best known to themselves did not do. And even of the charges against them at Karachi they were acquitted on all the really vital charges. Traitors of several years' standing they may be, but the fact stands out that the Government, apart from the *obiter dicta* of particular members, have not substantiated the odious charges they have flung upon a political adversary. It is a great pity that the Assembly did not view the question on its merits, but were misled by the storm of passion created by the Home Member's inconsequent speech. It is a deplorable admission in the Home Member's speech that the Ali's can not be released because the Government have an old and long-standing grudge against them. The nervousness of honourable members prevented the Government from sustaining the defeat they so merited on this particular issue.

* * *

The way in which the protracted proceedings against Lala Lajpat Rai have ended will stagger every one in the country by the savage brutality of the punishment meted out to him. It is curious that such a sentence should have been awarded after the Government's much-talked of instructions to local administrations in regard to offences of this description. The exact nature of the charges again are shrouded in great obscurity. Still opinion in the country will agree with our strongly-worded denunciation of such inhumanity. Unless indeed the government have become converts to the wonderful wisdom of a Madras nominated M. L. C., one cannot understand what good these strong measures are going to do the government. Shattered as its prestige already is and low as its credit is in the country, such vindictive cruelty against the flower of the race, who under other and happier circumstances would have risen to commanding eminence in the administration of this country, is bound in the first place to fail ignominiously of its object and again create a psychic force in the community fruitful of evil to the Commonwealth.

* * *

Businessmen, editors and those others who have occasion to peruse official publications will, says the *Madras Mail*, heartily endorse the statement of a member of the Madras Legislative Council that a minimum of information and a maximum of statistics are associated with bureaucratic administration. Those blue and yellow books which pour out from the Government Press, containing reports of the working of this department or that, are all a striking evidence of the truth of the remark. Occasionally one comes across a report that arrests and holds attention by the interesting and informing nature of its contents; but, for the most part, official reports and similar publications are wildernesses of stolid statistics, unenlivened by the slightest spark of imagination. It would seem that the official mind, after grazing on statistics in annual returns, refuses to assimilate them, and produces them changed in form but not in substance, totally unilluminated by suggestion or idea, in the introduction which each official report contains. No one who had read them would recommend the average blue book as a cure for the blues.

* * *

Mrs. Asquith in her second lecture at the Selwyn Theatre, New York, said that the present Government was doomed. Describing Mr. Churchill and his colleagues as "rich paying guests in the Tory Palace", she continued with a rebuke to Mr. Churchill, "who owes to my husband more than he does to any man with the exception of Mr. Lloyd George", for ridiculing her husband's liberalism. Admitting that Mr. Churchill has a touch of genius, she added, "You can improve talent, but you cannot alter genius. Mr. Churchill is very young. I doubt whether he will ever grow up."

The Hindu Message

The Dismissal of Mr. Montagu.

That Mr. Montagu had very serious differences with his colleagues on their Turkish policy had long been known; and though the ultimate cause of his resignation may still be put down to those differences, from the point of view of discipline and cabinet responsibility, his action was rightly visited with dismissal. The grave constitutional impropriety of each of the component parts of the Empire disclosing on the eve of a difficult and delicate negotiation with other and foreign powers, their individual views on matters in dispute cannot be questioned. This must not however be attributed as due to any determination of Lord Curzon and Mr. Lloyd-George to take a line opposed to the advice of the Government of India, in regard to Turkish policy. The tension in India has ever been there since the iniquitous treaty of Sevres was drawn up and since the Moslem Deputation had the door shut against it, almost, by the British Premier. And we cannot understand the over-powering necessity there was for publishing the Dispatch of the Government of India just at present. The search after motives is, in politics, a vain and profitless speculation. Nobody will be taken in by the plea that the Government wanted to assure the Moslems of their strength and sincerity of feeling for the Moslem position. In these heated days this will not pass muster. And the fact that the publication of this dispatch was followed, almost at the same time, by the arrest of Mr. Gandhi raises a very reasonable presumption that it was only a clever manoeuvre to alienate Moslem India from the principles and policy for which Mr. Gandhi stands. In any case and whatever be the motives actuating the publication, it cannot be denied that the action was such as merited dismissal. That the Government of India as well as provincial administrations were parties to this dispatch has, we see, given rise to much ingenious speculation as to their future course of action. A far-sighted nationalist newspaper has been so prejudiced against the Coalition's hole-and-corner methods in regard to Turkey that it has failed to perceive the constitutional irregularity of Mr. Montagu's action.

Apart from this limited issue, it is not easy to read into his resignation anything about the future policy of the Coalition towards this country. We will be failing in our duty, however, if we do not express the deep debt this country owes to Mr. Montagu. His faults have been many. He has often allowed his course to be deflected by considerations which had nothing to do with the lasting interests of this country. In that he tried the impossible feat of running with the hare and hunting with the hound, he has done a distinct disservice even to the "Montagu-Moderates" whom his policy has discredited in the eyes of India. He missed his chance, we fear, when he failed to follow the wholesome precedent of another Radical Secretary for India and to leave the new regime to begin with a new Secretary of State. He wanted to act Providence to his mis-begotten scheme and to the party of Indian intellectuals who were willing to work that scheme under his guidance. The India of today, with its quick-rising aspirations and an indomitable spirit of initiative coupled with sacrifice, might possibly get on better with one who has less claims on it. Yet when all these deductions are made, the result is nevertheless a grand total of which any man may feel proud. His love of India is undeniable, surely, and in seeking to give effect to what he thought was the only way of attaining the goal on which every one had set his mind, he exhibited a tirelessness of devotion and great tenacity of purpose combined with almost uncommon parliamentary abilities. That even he failed, as assuredly he did, to catch the eye and strike the heart of India will often be pointed to enforce the justice of and the necessity for Indian self-rule.

His resignation leaves the Cabinet, dominated as it is by the Galloper Smith of earlier years, by Winston Churchill and our own Lord Curzon all held together by the shifty policy of Mr. Lloyd George, without a single individual who understands even the fringe of the problem. Rumours of the appointment of a conservative peer and Mr. Montagu's own repeated pleas for sincerity in regard to British policy towards India have led many to forecast an era of selfishness and brute force. In truth, however, India does not now care in the least as to who is

chosen as the minister. It is abundantly plain that whoever is chosen will not have a bed of roses and will have to reckon with the strong, persistent and deep-seated sentiment in the country for the early attainment of Independence, Svaraj or Dominion Self-government according as it pleases the speaker or the hearer. A new Secretary of State, however, will have the benefit of an atmosphere freed from cant, hypocrisy and camouflage, poisoned by Janus-headed currents of policy.

Mr. Gandhi Arrested.

An Associated Press Message reports that Mr. Gandhi was arrested at the Satyagraha Ashram at Ahmedabad on Friday night. The news will not surprise the country. For one thing it had long been expected; and ever since the All-India Congress Committee at its Delhi meeting went back in one important particular over the Bardoli resolutions, the arrest was imminent any day. We cannot drive away from our minds the suspicions that the publication of the Dispatch on the Turkish treaty and Mr. Gandhi's are two strings of the same bow. Whatever that may be we can only deprecate the Government's foolish course of action. Our many differences with the Mahatma, as he is styled by his followers in a spirit of reverent affection, notwithstanding, we have stoutly maintained that he is the one force in the country that stands between it and anarchy. And it is a tragic irony of Fate and our history that such as he should have ranged himself against the established Government. It bodes no good to that government that, in following the phantom of law and order, it should have chosen to lay its hand on him who has again and again shown that he is more kindly disposed to the present government than any of our vocal politicians, and who has often risked his popularity by refusing to launch into anti-racial propaganda. In fact careful readers of the Delhi proceedings will find that Mr. Gandhi is not in fact the Dictator which he is by the vote of the Congress. The country will, we think, take the arrest with calmness and courage, and concentrate its attention on the constructive aspects of national work which he has adumbrated. In sorrowful words which must leave their sting in the minds of all patriots as a shameful confession of failure, he says "the spirit of violence that has silently but surely crept into our ranks" ,has convinced him that "even individual civil disobedience will be wrong." Will the Congress take note of this and shape its course accordingly? As for the Government it seems gaily bent on gliding down the smooth path.

Indian Defence Problems.—II

By S. P. Thiaga Rajan.

(Concluded.)

The most fatal objection to the Esher Report is the fact that India has no voice in shaping British foreign policy. It is also in conflict with the policy underlying the Montagu-Chelmsford Report. All schools of political thought may and do admit that the new Reforms now in being are an improvement on the old system of administration. That they are inadequate or unsatisfactory or do not meet the quick-rising aspirations of the people is at present irrelevant. That Report and the August Declaration point unmistakably the intention of the British Parliament to set India up at some day as a self-governing Dominion. In view hereof, the Esher Report stands condemned as the premature attempt of an outsider to settle the Military policy of this country. Sir Godfrey Fell's admission that the Report is badly worded in places is only a euphemism. I do not set much store by the complaint that the view taken by the Esher Committee of the Empire's future military commitments and the site of the next war is hard to be reconciled with the policy enshrined in the Covenant which England, along with others, signed at Versailles in 1919. On the other hand our contention is that the Esher Report is ununderstandable, some of its recommendations at least,except on the assumption that a self-governing India must be prevented at once from governing its own military establishments and expenditure; and that the military policy must be controlled by Great Britain's foreign policy and commitments. That the army in India should be under the control of the War Office is an eminently sane and logical recommendation from the point of view of the Esher Committee. A similar remark applies to the other and correlated recommendation that the central function of the India should be not the Defence of India but the prosecution of Imperial war in the Middle East. This policy however has been no new thing in practice. India has often been saddled with the cost of expeditions with which she was only remotely connected. But the policy has never been openly laid down till now. Combines are successful in business; but then they are between partners, fully the peers of each other and carrying the right to secede at will. Nobody will be moony enough to contend that the analogy applies to India. Then it is argued that India's present freedom from foreign aggression is due not so much to the presence of a large force in the land as to the consciousness in the minds of would-be aggressors that they will have to reckon with the whole might of

the British Empire. And it is also urged that, for so long and undefended a sea-coast India contributes precious little to the upkeep of the British Navy. There is no attempt made anywhere to minimise the perils to which our geographic position exposes us; and the present writer will be the very last person to give in his adhesion to such ostrich-like views. But may it be permissible to enquire whether India might not effect a considerable saving in her defence expenditure if she had in her control her own foreign policy. At least she will have the satisfaction of knowing that her expenditure is entailed, not because she is tied to the apron strings of another nation, but simply owing to her strategical position. As I have said in these pages some time ago, the centre of gravity in international politics now and for many decades to come will be in the Middle and Far East. And if the control of our foreign policy were in our own hands, it is highly probable, that owing to our cultural, racial and other affinities to most of our Asiatic neighbours, we might be forced to follow a line of policy directly antagonistic to what British and Colonial statesmen—most of whom are out for White political and economic supremacy—fain would recommend. As for an Indian Navy, that is one of the insistent demands of the day; and though it is going to mean a good deal of money, a Svarajic or self-governing India would surely not grudge it. When people harp upon the innumerable benefits that British rule has conferred on the people of this land, they make no allowance for the great harm that ensues for us by our foreign policy being dictated by Britain; and by her consequent control of our military policy and forces. The strong impression prevails in this country and cannot be easily waived aside that the Indian army is saddled on us because of the demands of British policy, which we are powerless to deflect the course of. Were India a self-governing partner of the Empire, forming a part of it by sincere conviction, the analogy of business combines might apply. As it is, the Report of the Esher Committee stands condemned as one more attempt to settle Indian finances with the cost of the execution of British policy.

"All Things Considered."

The Bishop of Manchester is at the head of a somewhat ambitious proposal for a Conference on Christian Politics, Economics and Citizenship. The present year, 1922, is to be used in study and the preparation of reports and the Conference itself is to be held in 1923. The following is the prefatory statement:—The Basis of this Conference is the conviction that the Christian faith, rightly interpreted and consistently followed, gives the vision and the power essential for solving the problems of to-day, that the social ethics of Christianity have been greatly neglected by Christians with disastrous consequences to the individual and to society, and that it is of the first importance that these should be given a clearer and more persistent emphasis. In the teaching and work of Jesus Christ there are certain fundamental principles—such as the universal Fatherhood of God, with its coroallary that mankind is God's family, and the law "that whoso loseth his life, findeth it"—which, if accepted, not only condemn much in present organisation of society but show the way of regeneration. Christianity has proved itself to possess also a motive power for the transformation of the individual without which no change of policy or method can succeed. In the light of its principles the constitution of society, the conduct of industry, the upbringing of children, national and international politics, the personal relations of men and women, in fact all human relationships must be tested. It is hoped that through this Conference the Church may win a fuller understanding of its Gospel, and hearing a clear call to practical action may find courage to obey.

Professor Kalidas Nag has laid the Hindu public under a deep debt to him by translating the reflections of Rodin, the famous French sculptor, on the figure of Nataraja. "They are admirable—the two arms which separate the breast and the abdomen. That gesture can well contest in superiority in gracefulness with the gesture of Venus de Medici's which defends its charms by the arms, while Siva does the same by an ingenious gesture." "Before the face of Siva the pose is well known, in the opinion of the artists, but there is nothing in it that is common-place; for in the whole pose, there is nature and yet so far hidden away! There is, above all, something which any and every person can see; the unknown profundities, the foundation of Life. In the elegance there is grace, above the grace there is the modelling; all approach very much something which one may call sweet, but it is vigorously sweet! And then, the words fail us........." "The tenderness of the mouth is in harmony with that of the eye."

Mr. B. Seebohm Rowntree, lecturing at University College, London, said that five conditions were necessary for peace. There must be payment of sufficient wages to workers of normal ability to enable them to maintain a reasonable standard of comfort and bring up a family with a margin for contingencies and recreation. There must be reasonable hours, which he placed at 48 per week. The third condition was reasonable economic security during the whole working life and in old age. Insurance, Mr. Rowntree said, was a method of

accomplishing this. The fourth condition of peace was giving the workers a share in determining working conditions. The last was that the workers should have an interest in the prosperity of the business in which they were employed. The present conditions required bold action, and the first step must be taken by the employers.

"Welfare Work for Indian Industrial Employees" is the subject of an informing article in the first number of our new contemporary, *British Indian Crafts*, which we noticed the other day. Welfare work is susceptible of various interpretations; but the most authoritative and convenient is used by the United States Bureau of Labour Statistics in one of their recent studies,—"anything for the comfort and improvement, intellectual and social, of the employees, over and above wages paid, which is not a necessity of the industry not required by law." And a constructive welfare policy may and ought to include welfare work for the employees both in and outside the factory. The writer of the article goes into this problem elaborately.

Work inside the factory may include—(1) Safeguarding machinery, over and above what is demanded by factory legislation; (2) Adequate consideration of working conditions with special reference to light, heat, ventilation and humidity; (3) Provision for health comforts by supplying a dispensary adequately equipped for minor ailments and injuries, and with a qualified man in charge, proper and sufficient toilet and bath facilities, good drinking water, special accommodation for children brought into the factory by their mothers, and provision of proper refreshment facilities; (4) Continuance of wages for bona-fide sick cases; (5) Arrangements in local hospitals for the care of bad cases; (6) System of following up absentees; (7) Arrangement of work so that irregular work is reduced to the minimum; (8) Adequate provision for opportunities for deserving men to get training, promotion and increase in wages; (9) Provision for old age requirements and protection of family in case of the death of the wage earner; (10) An adequate system for registering and adjusting complaints of employees; and (11) Rewards for helpful suggestions.

Outside the factory the writer advocates the following phases of work,—(1) Protection from loan sharks by the establishment of co-operative loan societies; (2) Protection from the exorbitant rates charged on food and clothing, and from adulterated articles, by opening company stores; (3) Protection from unscrupulous landlords by building and renting or selling houses; (4) Protection from unskilled and often insanitary medical aid and nursing, by employing qualified doctors, midwives, and nurses to help the families; (5) Supply of proper educational facilities, such as day and night schools, reading rooms and lectures; (6) Provision of healthy recreational facilities such as playing fields, wrestling pits with lighting pits with lighting facilities for night, and huts for cinema, majic lantern or dramas; and (7) Protection from legal trickery by employing a pont-time vakil to give free advice to workers. This is fairly exhaustive and ambitious.

The persevering ingenuity of the *Amrita Bazaar Patrika* is well-known. In view of the ban on the Gandhi cap that journal recalls the fact that in the middle of the 18th century an Act of British Parliament prescribed the use of Highland dress under threat of dire penalties. It happened in this way. The Highland Scots had risen in support of "Bonnie Prince Charlie" in 1745, in support of his claim to the British Crown. After the suppression of this "rising," an act was passed which said: "that from and after the first day of August (New style, 13th of August), one thousand seven hundred forty-seven, no man or boy within that part of Great Britain called Scotland, other than such as shall be employed as officers and Soldiers in His Majesty's forces, shall on any pretext whatsoever, wear or put on the clothes commonly called Highland clothes (that is to say) the Plaid, Philabeg or little Kilt, Trowse, Shoulderbelts, or any part whatsoever of what peculiarly belongs to the Highland Garb; and that no tartan or party-coloured plaid or stuff shall be used for great Coats or upper Coats, and if any such person shall presume after the said first day of August to wear or put on the aforesaid garments or any part of them every such person so offending.........shall suffer imprisonment without bail during the space of six months and no longer and being convicted of a second offence before the Court of Justiciary, or at the Circuits, shall be liable to be transported to any of His Majesty's plantations beyond the seas, there to remain for the space of seven years." The Scots survived this interdict. And there is no reason why these outbursts of racial hauteur should disturb our equanimity to any extent.

Literary and Educational.

Reposeful Books.

Lord Grey of Fallodon was among those present at an address given before the Royal Society of Literature by the Marquis of Crewe, the President, and in speaking on a vote of thanks, made an interesting speech indicating some personal preference in the choice of books.

Lord Crewe, whose subject was "Some Writers on English Country Life" traced the descent of English rural prose from Izaak Walton, and gave quotations from various writers. Summing up he

asked if English country life was coming to an end. The tendency, he suggested, undoubtedly would be—as agriculture on a small scale the business of more and more citizens—to abolish the particular picturesqueness afforded by rich hedges clustered with wild roses and by undrained bottoms.

On the other hand, he believed that there was a real desire among the people generally to preserve the special beauties of our English landscapes. The process of social change in this country was slow, so that if our children would not be able to wander with Izaak Walton, and even with Borrow, he hoped there would still be open downs to romp on and winding lanes to get lost in.

The vote of thanks was moved by Mr. Gosse and seconded by Lord Grey, who said it was very interesting to him to be with Lord Crewe for one evening as a man of letters. He had long known him as a man of politics. In both capacities Lord Crewe held a first-rate position. Gibbon had observed that one of the difficulties of men who had been in public life was that they were miserable when they had leisure. (Laughter.) They seldom acquired, he said, the habit of conversing with themselves, and so in retirement what they felt was not so much the want of power as the lack of of opportunity for observation.

The man of letters had the safety that when he occupied himself in public affairs it was not because he was not likely to be miserable in leisure. There was a danger in these days for everybody of spending their leisure in pleasures that brought them excitement but did not bring them contentment. He knew no pleasure that gave contentment more certainly than to listen for an hour to such a paper as Lord Crewe's their ears and minds continually satisfied by the choice of the right word without any attempt at brilliant epigrams or smartness. That was typical of first-rate literature. It was the quality that would last.

"I would only add," said Lord Grey "that the reading of books—the best books, such as Izaak Walton and Gilbert White on country life—is more than ever a pleasure in the present age. If I had to choose the two books which had most repose about them I would choose 'The Compleat Angler' and 'The Natural History of Selborne,' and I was rather interested to observe, if I remember rightly, the quotation with which Walton chooses to conclude his part of the 'Angler' is a passage beginning 'Study to be quiet." If he felt that to be necessary in the seventeenth century, how much more would be have felt it to be necessary at the beginning of the twentieth ? (Laughter and applause).

Short Story.

Doctor Buchan Exposed—To The Public!

(*A Detective story.*)

By Kanhaiya Lall.

CHAPTER VI.

(*concluded.*)

Having heard my story at his brother-in-law's the Doctor showed signs of satisfaction, which I thought were due to his getting the news that he would have no more to trouble with this case, but all at once he very mysteriously said,

"At last now I know. Let us hurry to Miss Jones."

... ...

"Where's Miss Jones?" he asked as he entered the house of the hon. Mr. Jones.

"In her room." replied the man attending.

On getting this information he went direct to the room of Miss Jones; I followed him. He reached the door where Miss Jones was; opened it without ceremony and on entering it seated himself on a chair close to that on which the Miss herself sat. She did not like our unmannerliness.

"What do you want with me gentlemen ?"

"I've found the murder."

"Have you ?"

"Yes, here are the clues," Dr. Buchan took out from his pocket a key and a glass-cutter.

On seeing these things Miss Jones was very much agitated and a deep blush was on her cheeks. I was much more surprised.

The Doctor perceived that the time was passing away, that if the scene were prolonged it might complicate everything, and that a single cloud upon the picture would effectually spoil the whole. Besides this, the Doctor's heart was full of two or three new ideas he had just derived fresh inspirations from the glances of the Miss.

"These I dug," he began, "from beneath the bench on which we sat last evening."

Miss Jones sat silent Dr. Buchan had his eyes fixed on her face which was bent down, as if full of emotions. She did not look at the Doctor, who now began in a very hoarse voice:

"On examination I found that the impressions on *the* window were not of......he stopped dramatically.

"Not of?"

"Not of a man."

"Then ?"

"Of a lady." She was not at all affected. I was bewildered.

"Of a lady ?"

"Yes with a delicate hand, which was trembling when she cut out the glass."

"Please proceed."

"The glass was cut from the inside."

"What do you mean ?'

"I mean that there were no impressions on the other side of the window, and that there were no impressions of feet in the garden below the window."

"You mean that *she* cut the class from the inside ?"

"Yes, and that *she* entered the room of your father by using this skeleton key."

"Have you found out the name of the lady ?", she asked and was quite herself now.

"Yes."

"Please tell me at once and keep me in suspense no longer."

"Certainly, I've engaged you for this purpose."

"The name of the culprit" he stophed and looked very keenly at her, who was at first disturbed but at once controlled herself.

"The name of the culprit," he repeated, "is Miss Ellen Jones." I was thunderstruck at this but the Miss with coolness said,

"Go out of my room and never cross my way, you unworthy detective, black"

"I am sorry I cannot leave you unless you confess" was the cool rejoinder.

"Confess ? and she was going to ring to call assistance when Dr. Buchan stopped her by getting hold of her delicate hands. She uttered a subdued cry of pain; her face now betrayed her; she was weeping. The Doctor got his opportunity,

"I command you to confess your crime." These had the desired effect.

I'll confess," she wept to my surprise, "just let my hand free, you are hurting me."

He let her hand go.

"I'm going to tell you all from the very beginning. As my father never opposed my will on account of his excessive love of me, I was very much surprised when I told my father that Mr. Simms had proposed to me; and my father said he would never allow me to marry him. He said I must marry Sir Gustavus. My entreaties and pleadings were of no avail.

"On the 14th I prepared to get things by which I could get rid of my father. At 11 in the night I entered his chamber, and found that I had forgotten to bring with me the revolver; then I decided to use his own revolver. I took his pistol from under his pillow...fired and my poor father,..." she was weeping bitterly without any of our sympathies.

"Have you anything more to ask ?" she asked after a minute, when she had regained her breath.

"Who was the man in the garden ?" I asked.

"It was I."

"You"

"Yes, when Dr. Buchan told me that criminals often as a rule visit the place of occurrence, I thought that if I'd not go to the garden in the garb of a man the detectives would leave the false scent they were following. You know that I entered your room to find suddenly that you were there; but I did change my dress there, of course at a great personal risk. I went to the garden to find out the skeleton key and the glass cutter I had deposited in the earth; but they were not there. My blood ran cold; but before I could completely come to my senses from this shock, I saw that Dr. Buchan was coming towards me. I ran and hid just under the hollow of the staircase where you people ran against each other. I once more ran to hide my identity, but you, Mr. Miser came. The rest you already know excepting that having given the blow to you I entered the house by a hidden door there. Anything more, Doctor ?"

"Why did Simms lie when I asked him about his arrival in the evening ?"

Miss Jones blushed a little and then said, "I had just then confessed to him about my crime which took him by surprise, for he never expected such a deed from me. And at the same time, when he was so much agitated you came and put to him that direct question. He lied...poor fellow! Whatever I have done, I did all for him."

She hid her face and began to sob: but I asked:

"Why has Sir Gustavus confessed today in the Coroner's court that he committed the crime ?"

"This is also due to my criminal intentions. He loves me madly and I abhor him. This morning he had come at my call; I told him of my crimes; asked him to go and confess for me and I would also go to the court and say that the Knight had not but I had committed the crime. The Coroner would doubt both of us and discharge us. This proposal looked so nice that the infatuated lover at once fell in and as you say he has given himself up without suspecting that I was playing him false, just to remove him from my way to marry my fiance Simms and to get peace of mind for the whole of my life that none would know of my splendid sins. But I'm going to be free from this wretched world sooner...O God Forgive me...a sinner...."

A shot was heard. The form of the beautiful wretch lay at out feet......dead !

* * * *

When we were returning that night, after having got Sir Gustavus released from the Coroner's court, I asked Dr. Buchan to kindly tell me how he could have any of his suspicions against the lady herself. He cleared the mystery of his discovery in the following manner.

"When Miss Jones joined us in the garden the other evening after half an hour I noticed that she looked at a particular spot, beneath the bench on which we were sitting, with a peculiar sort of interest. I also noted that spot particularly and said I would first see the room, for I wanted to find out an opportunity. And when both of you began to talk to the lawyer Mr. Simms whom I fortunately surprised by telling him his time of arrival, which I deduced merely from the fact that he did not exchange any greeting with Miss Jones. I got the opportunity, went to the garden and just imagine my surprise when I discovered the skeleton key and the glass cutter. This was the first thing that led me to suspect Miss Jones.

"I need hardly say that the key fitted exactly as I thought in Mr. Jones' room as you saw when I entered Mr. Jones' room and examined the lock. The story of the pistol was also an inspiration for me. I knew it for certain that there was something that she was hiding from us, and I was correct. This was the second proof against her.

"Then to the stage is introduced a new character Sir Gustavus Artagon. His conversation in camera for an hour...The concluding portion of his talk, 'perhaps you'll see me at the Coroners'—This portion of talk aroused a new interest in me. I sent you to get the copy of the statements, which was nothing but a devise to see what happened at the court of the Coroner. You came running to the house of my brother-in-law. I felt convinced that since the girl was so clever as to put us on false scent, she might have induced the infatuated Sir Gustavus to take upon himself her crime in token of his love for her. But as you already know she had better plans. She wanted to get rid of him and marry her love-Simms and also leave the world in utter darkness about her.

"However, I very much appreciated one thing in Miss Jones that she was a woman of will and determination. She killed herself with that spirit which is rarely found in human beings. You must have marked how calmly she behaved throughout, never betraying her emotions in any way."

"Splendid Doctor," I exclaimed when he had finished, "You are really worthy of your name. How you derive your conclusions and they, so convincing! I am really proud that I am your friend and have the honor of watching you make the most of trivial facts which are ignored by others as mere trifles."

Miscellaneous.

The Idler.

on

Rosetti was deficient in the sense of taste. His palate did not respond to what we call "good things." He was supremely indifferent to food. Mr. Comyns Carr tells how "he was so entirely oblivious of the contents of the dish before him that wishing to prove its value as a piece of oriental porcelain he turned it over to examine the mark on the back and unconsciously deposited the turbot on the table-cloth."

While Rosetti was devoid of the sense of taste that romantic poet Wordsworth had absolutely no sense of smell. He is said to have got a whiff of something like a smell only once in his life. In the Lake Dis-

trict they stuff a leg of mutton with onions and on one occasion the poet was carving such a joint. He had made the first incision when a smile spread over his face. He gave a slight sniff. He had smelt it! But it was the only smell he ever accomplished.

"The sense of Humour in Children"

The following humorous stories of children are told by Dr. C. W. Kimmins, Chief Inspector of the Education Department of the London County Council in his illuminating article "The sense of Humour in Children" in a recent issue of the Strand Magazine. The teacher who explains the meaning of a word and asks the children to construct sentences containing the word gives much scope for laughter; A teacher in reply to questions explained that 'trickling' was another word for running and that the word 'anecdote' meant a short tale. He then asked the children to construct a sentence containing these words. One of the words was, 'A dog was trickling down the street, with a tin-can tied to his anecdote.'

The children were asked to make up a sentence containing the word 'notwithstanding' to which a boy replied, 'My brother has shiny trousers but notwithstanding.'

What were they doing in the Ark?

The subject of the Flood was under discussion, and the children were asking what the people in the Ark were doing all the time the water was going down. The teacher ventured the suggestion that much of their time was spent in fishing, but a boy refused to accept this theory on the ground that there were only two worms in the Ark.

Exaggeration Stories

As examples of the exaggeration stories so much loved by children of eleven to thirteen years of age Dr. Kimmins quotes the following. An American passing the Law Courts in a bus asked the conductor how long it took to put up that "block of buildings" The Conductor replied "Oh about seven years." "In our country said the American, "that would have taken about seven weeks." Later on the bus was passing Westminster Abbey and the American inquired what was the name of the building. The conductor replied that the didn't know as it was n't there when he passed in the morning.

***

A man was shaving when a sudden knock was heard at the door: this startled him and he had the misfortune to cut off his nose. In his excitement he dropped his razor, which cut off one of his toes. A doctor was called in and bound up the wounds. After some days the bandages were removed when it was found that the nose had been fixed on to the foot and the toe on to the face. The man made a complete recovery, but it was very awkward, because every time he wanted to blow his nose he had to take his boot off.

***

The following is the most popular of the Irish stories. An Irishman who had never been on a railway journey before was told to take his ticket at the booking office in the same way as the other passengers. In front of him a lady going to Maryhill said to the booking clerk "Maryhill single," and the Irishman followed with "Pat Murphy, married."

***

The story of the woman who slipped on the polished plate of the Victory marking the place where Nelson fell, and who told the guide that she was not surprised that Nelson fell on this spot for she nearly fell there herself is often quoted among children eleven and thirteen years old. A story however which children of nine years love to recount is that of the woman, the deck-chair, the oranges and the shark. There was a storm at sea and in order to lighten the ship the sailors threw overboard a fat woman, a box of oranges and a deck-chair. The storm having abated, a large shark was caught and was hauled aboard. On cutting it open the woman was found sitting in the deck-chair selling oranges at three a penny.

Bibles with queer names

Some editions of the Bible too have queer names but these do not imply that they were apocryphal, only that they were to be identified by certain mistakes made by the printer or by the editor. Thus the "Wicked Bible" denoted an edition in which the word "not" was accidently left out in the Seventeenth Commandment and thus a contrary meaning was given. It was printed by Barker and Lucas, 1632. So also the "Vinegar Bible" printed in 1717 at the Clarendon Press, was distinguished by the use of the word "vinegar" instead of "vineyard" in the heading of St. Luke XX. The "Breeches Bible" was printed in 1579 and was so called from the use of that word in lieu of "aprons" by the translator or editor.

Manual skill of the East

As an example of the patience and manual skill of the East, Sir Charles Macara, in his "Recollections," just published by Cassell, remarks that he possesses a child's frock that came from India 90 years ago and is still worn on occasions by one of his grand-daughters.

It was part of her great-grandmother's trousseau. The cotton, grown in India, was hand-spun into yarn, the yarn was hand-woven into cloth, and the delicate, beautiful embroidery was hand-done, too. The frock, Sir Charles declares is finer than our most finished industrial cotton products of today.

Reading the Bible

Mention of the Bible reminds me of Henry VIII who prohibited the reading of the Bible except by those who occupied high offices in the State. A noble lady or gentlewoman might read it in "their garden or orchard" or other retired places, but men and women in the lower ranks were positively forbidden to read it or to have it read to them.

The Rule of Three

One who describes himself as a much-tried married man, writes that the way to become practically acquainted with the Rule of Three is to live with your wife, mother and mother-in law.

Olla Podrida.

Professor William Pickering has found out that the moon may be inhabited. Hitherto astronomy was telling us otherwise. The way of the world seems to be to learn and then unlearn and then relearn. Each generation prides itself upon its wonderful knowledge.

***

At the Dudley factory cartridges were being broken up to be remelted. Suddenly there was an explosion and ten girls who were working in that factory were blown to pieces. Why should women make shells? Is this civilisation? How tender and compassionate should be their hearts? But what does civilisation care for tenderness or compassion or pity? Civilisation means merely territorial and commercial expansion.

***

There is now a movement to set up Germany on her feat. Why? Not because Germany is becoming the object of love. But Germany as a possible area of commerce, is an object of love and solicitude. What disinterested love!

***

The political crisis in England is assuming strange and bewilldering forms. Life is meant merely to perfect the weapons of abuse and hurl them at political opponents who have prepared their weapons of abuse in their own arsenal.

***

J. Nityananda, quite recently, became a new *avatar*—not *Maitreya* of course. He became a male Cassandra. He said that he could not trust the past generation or the present generation or the future generation. What a bumptious boy? He said that he was glad that the caste system had almost disappeared.

***

He is not the only anti-caste hero. Mr. Lakshmi Narasu had published 'A study of Caste". *Justice* in one of its editorial heroics, calls it a funeral oration on caste. But I know that caste is chuckling and has got its funeral oration ready in respect of the Professor.

***

A few days ago I read in the English telegrams that Ireland was on the edge of a volcano. Did Ireland go to the volcano or did the volcano go to Ireland? We have to revise our old geographical ideas. We thought Ireland was an island—the Emerald Isle. We did not know till now that Ireland was on the edge of a volcano.

***

Mr. Montagu has told us recently that the English are "the most determined people on the face of the earth". Goldsmith called them "the lords of human kind". Napolean called them "a nation of shopkeepers". The French spoke of the "perfidious Albion". Now comes an yet another definition. Definitions are mostly untrue and are merely meant to be bandied about. Self-definitions are always favourable and other definitions are always unfavourable.

***

It seems that Dr. Filipi De Filipi is coming over to Central Asia on a scientific expedition. Mount Everest is being hustled by scientific and economic exploration. The Western world has become bankrupt and is now casting about wildly for some means by which it can reconstruct itself!

***

I am thoroughly sick of modern humanity. It has not got one iota of humanness—much less divineness—in its composition. When will Hweley's kindly comet come?

SCRUTATOR.

The Law of Blasphemy.

By T. A. JACKSON.

"And then came one of the seven angels that had the seven bowls, and spake with me saying, Come hither, I will show thee the judgment of the great harlot that sitteth upon many waters: with whom the kings of the earth committed fornication."—Revelation, xvi.

It is just as well that we should remember that there are other things than "sedition" which will secure one board and lodging in one of His Majesty's Temperance Hotels. There is "blasphemy"—for which a man is now serving a sentence of nine months hard labour; a sentence which the Appeal Court refuse to alter, on the grounds that "blasphemy was a most serious crime."

If, however, you ask what, exactly, constitutes the crime of "blasphemy, you are left sadly to seek. True, there *is* a "Blasphemy Law"—but although it was passed as long ago as the time of William III., it has never been used. Those who, since that time, have been indicted for this offence, have not been prosecuted under this statute.

They have suffered under the "common unwritten law of the land," which has, at any rate, one great advantage over the other sort (from the Governmental point of view) that nobody quite knows just what is or is not penalised thereby.

The sort of things one says when one treads upon a tack (like the things which one would like to say to the foreman) may be blasphemous; but if action is taken against them it must be under the "Town Police Clauses Act' and the sections thereof referring to the use of "profane or obscene language" in a public place. In these cases of outbreaks of "langwidge," the worst that can happen to you is 40s. or fourteen days. The law gives every encouragement to enterprise in the ever popular art of cursing and imprecation; but in doing so abates not one jot or tittle of its righteous indignation at the "serious crime of blasphemy."

You may be in your speech so foul that the cabbages for miles around turn yellow; you may use terms so terse and in combinations so turgid that experienced police inspectors fall into swoons and sergeant majors perish of the spleen, and still be innocent of blasphemy as the law defines it.

Contrariwise you may use words of Addisonian purity chosen with a taste that would secure the approval of Henry James and still find yourself "jugged" for this appalling offence.

Let me expound.

According to the statute of William III. above referred to 'blasphemy" consisted in (a) asserting that there were more gods than one; (b) denying the existence of God; (c) denying the truth or the divine authority of the Books of the Old and New Testaments, and bringing the same into disbelie among the common people.

While this represented, no doubt with accuracy, the state of the prevailing opinion at the time of its passage, it at the same time would be quite unworkable nowadays, and has been so for the better part of a century. The Empire holds in high honour people who believe in a lot more gods than one. Works like the learned and voluminous *Encyclopædia Biblica* exist to demonstrate that the scriptures can only be understood, and rightly appreciated by those who recognise that their origin is human—much too human in some cases. Men who not only deny in long and learned volumes the existence of any such God as conceived by the legislators of the days of William of Orange, but who, notwithstanding, have held high place and position in the State, can be counted by the score.

In fact, it is safe to say that nineteen-twentieths of the ordinary output of the printing presses in Britain in 1922 (particularly that of the theological publishers) would have been condemned by these our Revolutionary fathers" to be burned by the common hangman and its authors to be whipped like bawds at the cart's tail.

None the less for that, people can still manage to get into gaol for blasphemy and judges can still show that in sentencing the delinquents they are executing "the law" which existed long before the parents of

our Revolutionary Fathers entered upon their conjugal enterprises.

In the days of Cobbet it was accounted blasphemy to deny either of the points of doctrine held to be essential by the State Church. It was (as in the case of Hone and others) held by some lawyers to be blasphemous to indulge in parodies of the Church of England liturgy.

In these days, when nobody knows *what* the Church of England regards as essential to its faith—(the church which, as Marx long ago noted, would far sooner pardon an attack upon 38 of its 39 articles than one upon one-thirty-ninth of its income)—the legal formula is that anything in the Christian doctrine may be questioned, provided that it be done with "due gravity and propriety." Judges take the view that persons of Christian belief are protected by law from anything which is calculated to cause them pain or shock their feelings.

Observe! Only Christians (within the meaning of the law) have this privilege. You may mock and deride the Book of Mormon to your heart's content, you may cast any aspersion you will upon the memory of Joseph Smith, and do whatsoever disparagement you please to the repute of Brigham Young. You may, if it so please you, describe the whole church of the Latter Day Saints as a conspiracy for sanctifying lechery and venery, and be free from any fears on the score of Blasphemy. You may ostentatiously fry pork sausages next door to a pious Jew on Black Fast Day, and if he breaks your windows he will be unable to plead that your performance was calculated to give pain to his religious feelings. You may call all the inhabitants of India "benighted heathen," and insult them by raising subscriptions to provide them with the second-hand exhortations of miseducated missionaries. All this you may do and more—and the blasphemy law will touch you not.

More than that, if you are a Christian you may on Christian grounds, do your best to drive your fellow Christians of another sect into paroxysms of fury. If you are with Protestants in a city with a large Catholic population, you may (if there are enough of you to make it safe) exercise at once your lungs and your piety by roaring (to the tune of "Kind words Will Never Die"), "Hell rip and roast the Pope! roast the Pope!! roast the Pope!!! and you blaspheme not. Your privilege as a Christian it is to say just whatever you feel is most calculated to drive into a frenzy anybody vile enough to be addicted to anything else—especially Communism!

Blasphemy prosecutions have their history.

Where printed matter is called in question the offence is always urged against cheap and popular publications— never against expensive works. Some of these latter, as in the case of Swinburne's "Songs Before Sunrise," were not only likely but designed to insult whatever feeling a Christian might be supposed to possess, yet in no case were they ever prosecuted. The offence was not so much in attacking Christianity but doing so in such a way that the "common people" were thereby influenced to hold it in disrespect.

It is there that we find the secret of "blasphemy" prosecutions. They are not instituted to prevent angry or ill-tempered theologians from starting a pogrom, nor to prevent conflict between rival sects (as is doubtless possible in a country like India). They are and always have been an adjunct to the police machinery for coercing all who exhibit a tendency to break away from the discipline and control of the ruling class and their state.

This fact is borne out by an analysis of the records of prosecutions. Prior to the French Revolution there were very few cases on record—not for want of unbelievers. The famous case of Thomas Aikenhead, an Edinburgh student aged 19, who was hanged for blasphemy in William III.'s time (a case which falls somewhat outside our purview as coming under Scottish Law) is a conspicuous exception.

With the fall of the Bastille and the rise of the Jacobins commenced a counter-revolutionary scare in Britain, and an outbreak of prosecutions for both sedition and blasphemy. With the ending of the Napoleonic Wars and the stirring of popular unrest that thereupon ensued followed a fresh outbreak of attacks upon popular freedom of utterance. After a lull with the rise of Chartism came another outbreak which died down as the Chartist movement faded away. From 1852 to 1883 there were no prosecutions, and many deemed that the "law" had become obsolete. Then, when popular attention had been attracted by Bradlaugh's Radicalism, the newly active Socialism, and the unemployed agitation, came a fresh batch of prosecutions—in this case specially aimed at the destruction of Bradlaugh, who, however, escaped unscathed. A lull followed until twenty years later they recommenced, being especially frequent between 1911 and 1913—years of popular unrest.

It is not to be argued that the "Blasphemers" were in all cases politically revolutionary. In many if not the majority, of cases they were not. But they were all men and women of popular appeal who exercised an agitating influence (or were regarded as encouraging agitation) among the proletariat.

It is for this that they were prosecuted and subjected to savage sentences. It is always a crime to wean the workers from their adoration of the things the Boss class sees fit to set up for worship.

—*The Communist.*

Power and Reason.

One of the chief features about the debate on Mr. Ginwalla's motion, the other day, about doing away with the distinction between votable and non-votable items in the Indian Budget was that member after member went out of his way to re-assure the Government that the power, if granted, will be wielded in a judicious and reasonable manner. Now it is well-known that, thanks to the special circumstances in which the Assembly has been composed, there has been a sort of unholy pact between the Government and the Assembly and that the argument which counts the most with them is that of 'sanity'. However, we have no hesitation in saying that the sooner the Assembly gets over this habit, the better. The question before the Assembly was one of a favourable interpretation of certain sections of the Act and there was no earthly reason why members should have gone out of their way to make any kind of promising statements about their future conduct. A reasonable exercise of power largely depends upon the good-will of both sides and if one of them chooses to adopt what looks like an unreasonable attitude to the other, it would be impossible. In these circumstances, all that can be said is that the exercise of the power that will devolve upon the Assembly as a result of the demanded use of the discretionary power of the Governor-General would depend upon the attitude of the Government and if the latter chose to meet the wishes of the Assembly, the latter may be relied upon to use its powers with a due sense of responsibility. Else, the favourable interpretation of the Act is a matter of right and is demanded by the country as

such and not in return for any dubious promises. We wish popular members will develop a higher sense of public self-respect and act accordingly.

:—*The Gujerati Punch.*

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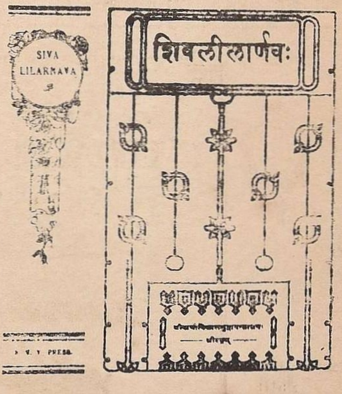

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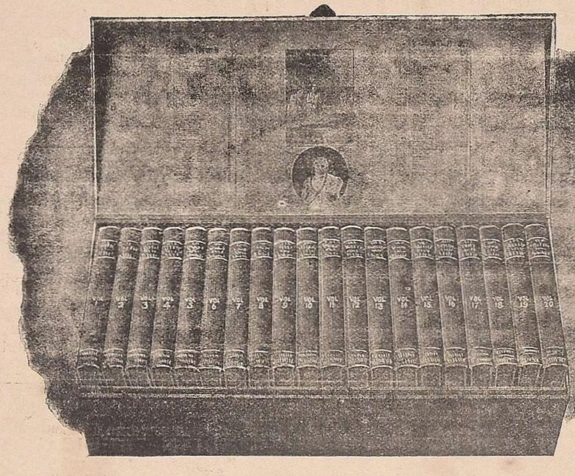

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